



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Hameem</i> <sup>1</sup> .	حَمِّ
2. Descending <sup>2</sup> (of) the book (is) from Allah, The Mighty The <i>Hakeeme</i> <sup>3</sup> (infinite <i>hekma</i> <sup>4</sup> Possessor).	تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ
3. Verily in the Heavens <sup>w</sup> and the Earth <sup>w</sup> (are) surely <i>Aya'ten</i> <sup>w</sup> (miracles/ signs/ proofs) for the believers.	إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّمُؤْمِنِينَ
4. And in your <sup>n</sup> creation and what [He] disperses of a <i>dabba'ten</i> <sup>n5</sup> (she-moving-creature) (are) <i>Aya'ten</i> <sup>w</sup> (miracles/ signs/ proofs) for a people <i>youqenoona</i> (they who believe with certitude).	وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ ءَايَاتٌ لِّقَوْمٍ يُوقِنُونَ
5. And then night's and the day's alteration and what Allah descended from the Heaven <sup>w</sup> of <i>rez'qen</i> <sup>x</sup> (rain <sup>x</sup> ) so [He] quickened by it <sup>x</sup> the land <sup>w</sup> after its <sup>w</sup> death, and variegating the wind <sup>w</sup> (all are) <i>Aya'ton</i> <sup>w</sup> (miracles/ signs/ proofs) for a people cerebrating.	وَاخْتَلَفَ اللَّيْلُ وَالنَّهَارُ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفَ الرِّيحِ ءَايَاتٌ لِّقَوْمٍ يَعْقِلُونَ
6. <i>Telka</i> <sup>w</sup> (she-that-afar-it/ those) <sup>w</sup> (are) Allah's <i>Aya'to</i> <sup>w</sup> (Qur'anic statements) [We] recite it <sup>w</sup> on you <sup>s</sup> by the right; so by which discourse after Allah and His <i>Aya'te</i> <sup>w</sup> (= <i>Aya'to</i> ) they <sup>z</sup> believe.	تِلْكَ ءَايَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبَأَى حَدِيثَ بَعْدَ اللَّهِ وَءَايَاتِهِ يُؤْمِنُونَ
7. <i>Waylon</i> (lengthy: stay in a valley in Hell/ bane/ woe) for every <i>affaken</i> <sup>x</sup> (slandorous-fabricator/ specious concoctor) <sup>x</sup> <i>atheemen</i> (repetitive sinner).	وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ
8. Hears [he] Allah's <i>Aya'te</i> <sup>w</sup> (Qur'anic statements) (to-be/ being) recited <sup>w</sup> on him afterwards [he] insists, <i>mustakberan</i> <sup>6</sup> (affirmably standing haughtily above submission), as if [he] heard it <sup>w</sup> not; so <i>bashsherHO</i> <sup>7</sup> (let-tell you <sup>s</sup> pleasant tidings to him): by a painful torment.	يَسْمَعُ ءَايَاتِ اللَّهِ تُتْلَى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ
9. And if knew [he] of Our <i>Aya'te</i> <sup>w</sup> (Qur'anic statements) a thing <i>ittakhatha</i> <sup>8</sup> ([he] took and presumed) it <sup>w</sup> jestingly; those for them (is) a torment, humiliative.	وَإِذَا عَلِمَ مِنْ ءَايَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

<sup>1</sup> See the *Lexicon* attached to this Translation for a commentary on this.

<sup>2</sup> The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See التاج.

<sup>3</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

<sup>4</sup> See the *Lexicon* attached to this Translation for “hekma.”

<sup>5</sup> For lack of a better term I chose a “she-moving-creature” for “دابة,” as a simple “she-creature” (alone) will not do, because a “rock” is a “she-creature” but it does not have apparent motility.

<sup>6</sup> The word “mustakberan”= “مستكبرا” does not have an exact English equivalent *per se*. It is singular, masculine, subjective noun, meaning: affirmably self-exalter. So, we transliterate and parenthetically explain.

<sup>7</sup> See the *Lexicon* attached to this Translation for *bashbashara/youbashsharo/mubashsheron* = يبشرون/مبشرون.

<sup>8</sup> The word “اتخذ” from “الإنخاذ” which is “إفتعال” for “الأتخاذ,” as stated in لسان العرب; therefore, “اتخذ” is always taking and presuming something about what was taken. Thus, it is not just the mere taking.

10. From beyond <sup>9</sup> them (is) Hell <sup>w</sup> and not suffices <sup>10</sup> a'n (off) them what they earned a thing; and not what <i>ittakhatho</i> <sup>11</sup> (they <sup>z</sup> took and presumed) of lesser than/without Allah <i>aw'leyaa</i> <sup>12</sup> (guardians/allies); and for them (is) a torment great.	مِنْ وَرَائِهِمْ جَهَنَّمُ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾
11. This (is) a divine-guidance; and who <sup>r</sup> unbelieved they <sup>z</sup> by their Lord's <i>Aya'te</i> <sup>w</sup> (messages/signs/ proofs) for them (is) a torment of a <i>rejzen</i> <sup>13</sup> (successive: convulsive and perturbing torment) painful.	هَذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِنْ رَجْزٍ أَلِيمٌ ﴿١١﴾
12. Allah Who subjugated [He] for you <sup>b</sup> the sea <sup>x</sup> to run <sup>w</sup> the <i>folka</i> <sup>w</sup> (ship/ships) <sup>w</sup> in it <sup>x</sup> by His command; and to <i>tabtagho</i> (you <sup>r</sup> earnestly-quest) from His munificence, and <i>la'alla</i> (craving currently unavailable deed that/perhaps) you <sup>b</sup> thank you <sup>z</sup> .	اللَّهُ الَّذِي سَخَّرَ لَكُمْ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾
13. And [He] subjugated for you <sup>b</sup> what (are) in the Heavens <sup>w</sup> and what (are) in the Earth <sup>w</sup> together from Him; verily in <i>tha'leka</i> (afar-that-it/) <sup>x</sup> surely (are) <i>Aya'ten</i> <sup>w</sup> (miracles/ signs/ proofs) for a people rethink.	وَسَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُتَفَكَّرُونَ ﴿١٣﴾
14. Let-say [you <sup>s</sup> ] to whom <sup>r</sup> believed they <sup>z</sup> , to forgive they <sup>z</sup> for whom <sup>r</sup> not <i>yarjona</i> <sup>14</sup> (they <sup>z</sup> fear) Allah's days; to requite [He] a people for what they <sup>z</sup> were earning.	قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٤﴾
15. Whoever [he] worked righteously, so for himself <sup>w</sup> ; and whoever [he] offended so (is) on it <sup>w</sup> ; afterwards to your <sup>n</sup> Lord (are to be) returned you <sup>z</sup> .	مَنْ عَمِلْ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلِيَهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾
16. And <i>laqad</i> (verily, already and affirmatively) <i>aa'tayna</i> (We accorded) Israel's sons the book <sup>x</sup> and the rule <sup>x</sup> and the prophethood <sup>w</sup> ; and We provided them of the goodies <sup>w15</sup> and We preferred/favored them over the worlds <sup>16</sup> .	وَلَقَدْ آتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَالْحَكْمَ وَالنَّبِيَّةَ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ الْعَالَمِينَ ﴿١٦﴾
17. And <i>aa'tayna</i> (We accorded) them evidences-she <sup>y m</sup> of the command <sup>x</sup> ; so not differed they <sup>z</sup> except from after what came <sup>x</sup> (to) them the knowledge, <i>baghya</i> (envy-/selfish: excessiveness/transgression) among them; verily your <sup>t</sup> Lord judges among them The <i>Qeyamatey's</i> <sup>w</sup> (Judgment's) Day in what they <sup>z</sup> were in it <sup>x</sup> differing.	وَأَتَيْنَاهُم بَيْنَاتٍ مِنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾

<sup>9</sup> The word "وراءهم" in "وراءهم" means:

(1) "القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلا: و يذرون وراءهم الآخرة،"

(2) "بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة،"

(3) ولد الولد. So, here (1) or (2) could apply.

<sup>10</sup> The word "يغني" has double meanings: (1) suffices, (2) enriches.

<sup>11</sup> See footnote 8 above regarding اتخذ.

<sup>12</sup> The word "أولياء" could also mean, among them: protector, friend.

<sup>13</sup> The word "رجز" has several meaning, successive: convulsive and perturbing torment. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See اللسان.

<sup>14</sup> The word "ترجون" from "رجا" meaning: feared. But such meaning for "رجا" is always, according to the linguist and scholar Al-Farra, associated with the denial, like: "ما رجوتك أي ما خفتك" see اللسان.

<sup>15</sup> The word "طيبات" = "goodies" = "goodies," = a feminine gender means any thing delectable and legitimate.

<sup>16</sup> Say Qur'an commentators: over the worlds' people of their time.

18. Afterwards We made you <sup>s</sup> on a <i>sha'rey'aten</i> <sup>w</sup> (Islamic Way) <sup>w</sup> of the command; so <i>ettabe'a</i> (let-[you <sup>s</sup> ] closely-follow) it <sup>w</sup> and let not <i>tattabe'a</i> ([you <sup>s</sup> ] closely-follow) <i>ahwa</i> (tendentious likings) whom <sup>r</sup> not know they <sup>z</sup> .	ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾
19. Verily they, never they <sup>z</sup> enrich <sup>17</sup> <i>a'n</i> (regarding) you <sup>s</sup> of Allah a thing; and verily the <i>dha'lemeena</i> <sup>18</sup> (injustice-doers) some (of) them (are) <i>an'leyao</i> <sup>19</sup> (guardians/allies) (of) some; and Allah (is) the <i>muttaqeena</i> 's (reverential guarders against Allah's displeasure)'s Guardian.	إِنَّهُمْ لَن يَغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾
20. This (is) persuader-evidences for the mankind and a divine-guidance and a mercy <sup>w</sup> for a people <i>youqenoona</i> (they who believe with certitude).	هَذَا بَصِيرَةٌ لِّلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ ﴿٢٠﴾
21. Or reckoned who <sup>r</sup> <i>ejtarabo</i> <sup>20</sup> (they <sup>z</sup> : committed/wounded the unharmed by one or more of their senses) the misdeeds <sup>w</sup> that [We] make them like whom <sup>r</sup> believed they <sup>z</sup> and worked they <sup>z</sup> the righteous-works <sup>w</sup> equal their living and their death; fouled (is) what they <sup>z</sup> rule.	أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَن نَّجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَّحْيَاهُمْ وَمَمَاتِهِمْ سَاءَ مَا تَحْكُمُونَ ﴿٢١﴾
22. And created Allah the Heavens <sup>w</sup> and the Earth <sup>w</sup> by the right; and (to be) requited every self <sup>w</sup> by what it <sup>w</sup> earned-she <sup>y</sup> , while they (are) not <i>yodh'lamoona</i> <sup>21</sup> (to be wronged they <sup>z</sup> ).	وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلَتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾
23. Have you <sup>h</sup> seen whom <sup>p</sup> <i>ittakbatha</i> <sup>22</sup> ([he] took and presumed) his <i>elaha</i> (deity) his <i>hawa</i> (tendentious liking); and misled him Allah on a knowledge; and [He] sealed/consummated <sup>23</sup> over/on his hearing and his heart; and [He] made over his sight an overlay <sup>w</sup> ; so who <sup>a</sup> divinely-guides him from after Allah; do then you <sup>z</sup> not reminisce.	أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾
24. And they <sup>z</sup> said: not it <sup>w</sup> except our life <sup>w</sup> (of) the world <sup>w</sup> ; we die and we live and not perishes us except the <i>Dah'ro</i> <sup>24</sup> (Eternal-Time); while not for them by <i>tha'leka</i> (afar-that-it/) <sup>x</sup> of knowledge; <i>en</i> (not) they except presuming.	وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾
25. And if (to be/ being) recited on them Our <i>Ay'ato</i> <sup>w</sup> (Qur'anic statements) evident-she <sup>ym</sup> not [was] their argument <sup>w</sup> except that said they <sup>z</sup> : <i>eato</i> <sup>x</sup> (let-you <sup>z</sup> bring/come) <sup>x</sup> by our fathers, <i>en</i> (if) you <sup>c</sup> were <i>ssa'dequeena</i> (always truth enforcers).	وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٌ مَّا كَانَ حُجَّتُهُمْ إِلَّا أَن قَالُوا أَتُتُوا بِبَابِئِنَّا إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾
26. Let-say [you <sup>s</sup> ]: Allah quickens you <sup>b</sup> afterwards [He] deadens <sup>25</sup> you <sup>b</sup> [He]; afterwards [He] gathers you <sup>b</sup> to	قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَمَةِ لَا

<sup>17</sup> The word “يَغْنِي” in “يَغْنُونَ” has double meanings: (1) *enriches*, (2) *suffices*. But “enrich” includes suffices and not vice versa. As “enrich” make rich or richer, make fuller, more meaningful, or more rewarding, whereas “suffice” meets the present needs of a specific task. Hence “enrich” is superior.

<sup>18</sup> The “ظالِمِينَ” = “the injustice-doer,” as “الظلم” = “injustice.” See the Lexicon attached to this Translation.

<sup>19</sup> The word “أَوْلِيَاءُ” could also mean, among them: *protector*, *friend*.

<sup>20</sup> The word “*ejtarabo*” = “اجتروحوا,” literally means “wounded the unharmed” by one or more of their senses.

<sup>21</sup> The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

<sup>22</sup> See footnote 8 above regarding *اتَّخَذَ*.

<sup>23</sup> That is closed *hermetically* and *determined irrevocably*, or *consummated/concluded*.

<sup>24</sup> The word “الدَّهْر” = *Eternal-Time*, versus “العصر” = “*Epochal-Time*.”

<sup>25</sup> The word “يُمِيتُكُمْ” in “أَمَاتَ” is the *transitive* verb to deprive of life. See Merriam Webster's Unabridged Dictionary.



The <i>Qeyamatey's</i> <sup>w</sup> ( <i>Judgment's</i> ) Day <sup>x</sup> no suspicion ( <i>is</i> ) in it <sup>x</sup> ; [and,] but most ( <i>of</i> ) the mankind not know.	رَبِّ فِيهِ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٥٦﴾
27. And for Allah ( <i>is</i> ) the Heavens' <sup>w</sup> and the Earth's' <sup>w</sup> proprietorship; and day ups <sup>w26</sup> The Hour <sup>w</sup> then-day lose the falsifiers.	وَاللَّهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُحْصِرُ الْمُبْطِلِينَ ﴿٥٧﴾
28. And [ <i>you</i> <sup>s</sup> ] see every <i>Ummaten</i> <sup>w</sup> ( <i>people/nation</i> ) <sup>w</sup> kneeling <sup>w</sup> ; every <i>Ummaten</i> <sup>w</sup> ( <i>to be</i> ) summoned to its <sup>w</sup> book; today, you <sup>z</sup> ( <i>are to be</i> ) requited ( <i>according to</i> ) what you <sup>c</sup> were working.	وَتَرَى كُلَّ أُمَّةٍ جَائِيَةٌ كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٥٨﴾
29. This ( <i>is</i> ) Our Book <sup>x</sup> ; [ <i>it</i> <sup>x</sup> ] pronounces on you <sup>b</sup> by the right <sup>x</sup> ; verily We were <i>nstan'sekho</i> ( <i>replicating/ affirmably-copying</i> ) what you <sup>c</sup> were working.	هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنتُمْ تَعْمَلُونَ ﴿٥٩﴾
30. So as-to whom <sup>f</sup> believed they <sup>z</sup> and they <sup>z</sup> worked the righteous-works <sup>w</sup> so admits them their Lord in His mercy <sup>w</sup> ; <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> , it <sup>x</sup> ( <i>is</i> ) the win the manifest.	فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٦٠﴾
31. And as-to whom <sup>f</sup> unbelieved they <sup>z</sup> have then not My <i>Aya'te</i> <sup>w</sup> ( <i>Qur'anic statements</i> ) [ <i>were/being</i> ] <sup>w</sup> recited <sup>w</sup> on you <sup>b</sup> ; then <i>istakbartom</i> <sup>27</sup> ( <i>you<sup>c</sup> affirmed your<sup>n</sup> prideful haughtiness</i> ) and you <sup>c</sup> were people criminals.	وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ ءَايَتِي تَتْلَىٰ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا مُّجْرِمِينَ ﴿٦١﴾
32. And if ( <i>had been</i> ) said: verily Allah's promise ( <i>is</i> ) right and The Hour <sup>w</sup> no suspicion in it <sup>w</sup> said you <sup>c</sup> : not <i>nad'rey</i> ( <i>we profoundly understand</i> ) <sup>28</sup> what The Hour <sup>w</sup> ( <i>is</i> ); <i>en</i> ( <i>not</i> ) [ <i>we</i> ] presume except a presumption and not we ( <i>are</i> ) surely <i>mustaygeneena</i> ( <i>assuredly possessors of certitude</i> ).	وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا لَحْنُ بِمُتَّبِعِينَ ﴿٦٢﴾
33. And appeared for them <i>sayye'aa'te</i> <sup>w</sup> ( <i>demeritorious-deeds</i> ) <sup>w</sup> ( <i>of</i> ) what they <sup>z</sup> worked and <i>haqa</i> ( <i>deservedly besieged</i> ) by them what they <sup>z</sup> were by it <sup>x</sup> <i>yastab'zeona</i> ( <i>they<sup>z</sup> affirmably jesting</i> ).	وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٦٣﴾
34. And ( <i>had been</i> ) said: today [ <i>We</i> ] forget <sup>29</sup> ( <i>cease paying attention to</i> ) you <sup>b</sup> just-as you <sup>c</sup> forgot <sup>30</sup> your <sup>n</sup> day's <i>leqa'a</i> ( <i>meeting with</i> ), this; and your <sup>n</sup> abode/lodging ( <i>is</i> ) The Fire <sup>w</sup> and not for you <sup>b</sup> of succorers.	وَقِيلَ الْيَوْمَ نَنْسِيكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّنْ نَّاصِرِينَ ﴿٦٤﴾

<sup>26</sup> There is a *distinction* between “تقوم” = “up” = “get up or rise” (*in the intransitive sense*, and “stands” = “تقف.” Also the expression “تقوم الساعة” is an Arabic *tongue* expression meaning: happens.

<sup>27</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word..

<sup>28</sup> The word “ندري” is from “ندراية” which is *far more reaching* than the simple “knowledge,” as “ندراية” extends to having *deep understanding* of the subject matter.

<sup>29</sup> The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does *not* forget, but *He chooses to cease paying attention to something*. See اللسان.

<sup>30</sup> Ibid, regarding forgot.

35. *Tha'lekum*(collective-afar-that)<sup>x</sup>because that *ittakhathtom*<sup>31</sup> (took and presumed you<sup>c</sup>) Allah's *Aya'te*<sup>w</sup> (Qur'anic statements) jestingly;and deceived you<sup>c</sup> the life<sup>w</sup>(of)the world<sup>w</sup>;so today not(*to be*)exited they<sup>z</sup> from it<sup>w</sup>and not they<sup>you</sup>*sta'atabona*(they<sup>z</sup> sought to apologize).

ذَٰلِكُمْ بِأَنكُمۡ أَخَذْتُمۡ ءَايَاتِ ٱللَّهِ هُزُوًا وَعَظَمْتُمۡ ٱلْحَيَوٰةَ ٱلدُّنْيَا فَٱلْيَوْمَ لَا تَخْرُجُونَ مِنۡهَا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٢٥﴾

36. So for Allah (*is*) the praise, the Heaven's<sup>w</sup> Lord and the Earth's<sup>w</sup> Lord, the worlds' Lord.

فَٱللَّهُ ٱلْحَمْدُ رَبِّ ٱلسَّمَٰوَٰتِ وَرَبِّ ٱلْأَرْضِ رَبِّ ٱلْعَالَمِينَ ﴿٢٦﴾

37. And for Him(*is*)the *keb'rey'ya'o*<sup>32</sup>(matchless Exaltedness) in the Heavens<sup>w</sup> and the Earth<sup>w</sup> and He (*is*) The Mighty The *Hakeemo*<sup>33</sup>(infinite *hekma*<sup>34</sup> Possessor).

وَلَهُ ٱلْكِبَرِيَّآءُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٧﴾

<sup>31</sup> See footnote 8 above regarding اتخذ.

<sup>32</sup> The word “الكبرياء” = “matchless exaltedness” with respect to Allah, the term means: the exclusive and unique Majesty that befits Allah as compared to none, as He is greater, above and beyond any one except Himself. See قواميس اللغة العربية.

<sup>33</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

<sup>34</sup> See the Lexicon attached to this Translation for “bekma. +